

Jude

THEME: CONTEND FOR THE FAITH

I. Introduction. V. 1-2

1. Messenger.

V. 1

1. "Jude" = the English form of the name "Judas"; it is amazing that the Holy Spirit would choose a man with the name "Judas" which stands for the betrayer "Judas Isacariot," the greatest of all apostates (this book deals with apostasy--falling away from the truth in the last days--day of grace; II Tim. 3:1-5; 4:2-4; II Thess. 2:3); Judas was one who walked with Jesus but knew Him not as Lord and Saviour, and knew the Word in his mind, but did not know the Living Word in his heart; Jude is the human instrument the Holy Spirit moved on to write this book (letter; epistle). (II Peter 1:21)
2. "Servant" = bonds slave; one who is in a permanent relation of servitude to another with his will altogether consumed in the will of the other; devoted to another to the disregard of one's own interests; those whose service is used by Christ in extending and advancing His cause among men.
3. "Jesus" = the earthly name of God incarnate (God robed with flesh); the Saviour of mankind.
4. "Christ" = the Anointed One; the Messiah of the OT.
5. "Brother" = from the same womb; refers in context to the physical birth.
6. "James" = the one who wrote the book of James which proclaims that "faith produces works," while Jude proclaims "the lack of faith produces evil works;" both James and Jude are believed to be the half brothers of Jesus for Mary had four more boys (named in Mark 6:3) which did not believe that Jesus was the Messiah (John 7:5; Psa. 69:7-8), but some time after the death of Jesus they did (Acts 1:14; Gal. 1:19); James became the voice of the brethren in the early church.
7. It is interesting to note that neither James nor Jude referred to themselves as the brother of our Lord according to the flesh but referred to themselves as a "bonds slave (servant) of the Lord."

2. Messagee.

8. "To them" = saints; not only in Jude's day but today as well; Jude gives a three-fold description involving three parts of the Godhead.

1) Sanctified by God the Father.

9. "Sanctified" = to be holy; to purify internally; to set apart; derived from the root word translated "saint"; does not mean to live without sin, but just set apart from the world and unto God; the tense is perfect which refers to a completed act in past time with present existing results, in context--permanent results; this word simply put, means they who were saved, are still saved, and always will be saved; refers to positional sanctification.
10. "By" = "in"; in God is the only place one can be holy; equivalent to the phrase "in Christ" because Christ is God (I Cor. 1:2); refers to our spiritual location.
11. "God the Father" = first person of the trinity.

2) Preserved in Jesus Christ.

12. "Preserved" = to keep; to guard; to hold firmly; to watch over; this word expresses a tender loving watchful care; the tense is perfect which indicates a past completed action with existing results which mean at the point of salvation (justification) the Lord begin guarding His children and they are in a permanent state of being carefully watched; therefore, one cannot be lost after they are saved because the saved are preserved better than "pears" for pears may come unsealed but not so with the saints.

13. "In" = preposition supplied because the Greek construction demands one although not supplied in the Greek; context and Greek markings determine which preposition to supply but when context is not plain then theology takes over; this is the situation here; the Greek has three cases and all are marked the same; therefore, three prepositions could be supplied and all three be theologically correct.

A. Locative case = location = "in" we are kept *in* Jesus Christ (John 10:27-28)

B. Instrumental case = means by which something is done = "by" = we are kept *by* Jesus Christ. (John 17:12)

C. Dative Case = personal interest, showing advantage or disadvantage = "for" = we are kept *for* Jesus Christ; we are His inheritance and for that joy He endured the cross. (Eph. 1:11; "we have obtained an inheritance" = we were designated as a heritage; Eph. 1:18; Heb. 12:2)

14. We are kept *in* Christ, *by* Christ, and *for* Christ until salvation is complete (when our bodies are glorified; I Peter 1:5).

3) Called--Work of the Holy Ghost.

15. "Called" = to summon; to invite; divinely selected and speaks of the divine invitation to salvation; refers to the effectual call of Romans 8:30 which is made effectual (capable of producing the desired effect, in this case--justification) by the sanctifying work of the Holy Ghost (I Peter 1:2); this call is from darkness to light, from bondage to liberty, from the company of sinful men to fellowship with Christ, from a trust in their own righteousness to a dependence on His, to grace here and glory hereafter.

16. This call will only come to those in whom the Holy Ghost has completed His work. (John 16:8-11)

3. Message.

V. 2

1. "Mercy" = God's love in action; God's love outreached to those in need; kindness or good will toward the miserable and the afflicted, joined with a desire to help them; mercy keeps us from getting what we deserve; this is not talking about justifying mercy, because this is written to the saved (to them sanctified), but sanctifying mercy which keeps the saints from being destroyed each time we sin and it is ours for the asking (Heb. 4:15-16; Pro. 28:13; Lam. 3:22-23); we usually think of mercy for the lost but the saved also need mercy daily in these days of apostasy.

2. "Unto you" = the sanctified, preserved, and called; the saved.

3. "Peace" = a state of tranquility of one's soul and spirit in the midst of troubling circumstances based on the consciousness of a right relationship with God; refers to sanctifying (progressive) peace, not justifying (positional) of Rom. 5:1, for he is writing to those already justified (saved; sanctified; verse 1) this peace is the peace of God that passes all understanding, even in troubled times (Phil. 4:6-7); we (saved) are fighting *from* victory, not *for* victory.

4. "Love" = agape; the God kind of love shed abroad in our hearts at salvation (Rom. 5:5); the first part of the nine-fold fruit (singular) of the Spirit--present and growing in

every believer (Gal. 5:22-23); fulfillment of the law (Mat. 22:37-40); described in I Cor. 13:4-8a; the kind that God loved us with and still loves us with. (John 3:16; Rom. 5:8; 8:32,35,37-39).

5. "Be multiplied" = to be increased; to be richly allotted to; to be filled to the brim and overflowing; speaks of an overflowing measure, refers to all three--*mercy, peace, and love*.

II. Contend for the Faith. V. 3-23

V. 3

1. This verse states plainly the reason for writing this letter--contend for the faith.

2. "Earnestly contend" = one word in the Greek; means to agonize in defense of; to strive or fight strenuously in defense of; speaks of a vigorous, intense, determined struggle to defeat the opposition; the word comes from the fierce competition of athletes contending in a contest, striving to win.

3. "The faith" = the whole body of God's revealed truth delivered once; refers to the written Word which is complete.

4. "Once" = once for all; no additions needed, nothing extra needed, no new revelation to be made.

5. "Delivered" = to deliver to one something to keep, use, take care of, and manage; the idea is that God gave the Word to the saints as a deposit of truth to be guarded and it is not to be added to or taken away from. (Rev. 22:18-19)

6. We are living in a day when people are *adding* to the Word of God, *subtracting* from the Word of God, and putting man's writings on par with the Scripture. This is a day when people need to "contend for the faith."

7. "Saints" = saved.

8. Jude wrote this letter to "exhort" = this is an important word and a powerful word; it is the verb form of the word "Comforter" in John 14:16; 16:7 and means, called alongside to help or aid; Jude is saying, "I am alongside you, pleading with you, urging you, just exhorting you with all that is within me, that you contend for the faith."

9. He wanted to write about "the common salvation." In fact he said he "gave all diligence" to do so.

10. "Gave" = to make ready; to prepare.

11. "Diligence" = to hasten; desire earnestly; earnestness in accomplishing, promoting, or striving after anything.

12. "Salvation" = justification; saved from the penalty of sin; called "common" = does not refer to something cheap or ordinary but to something the saints all share or have in common--salvation; every person that is saved has the same ingredients in their experience even though the quantity of those ingredients may vary because every salvation experience is personal; the saved also understand when you speak of these ingredients--godly sorrow, Holy Ghost conviction, unbelief, righteousness, judgment, lostness, understanding, repentance, faith, obeying the gospel, effectual call, quickening, eternal life, sanctified, preserved, and etc.

13. Even though he desired to write about our common salvation, he said it was needful to write for you to *contend for the faith*.

14. "It was needful" = to necessitate; to compel; having a drive to; constrained; this was due to an inner compulsion which was due to the moving of the Holy Ghost upon his heart (II Peter 1:21); the Greek construction implies that Jude had to write this epistle at once; it could not be written at leisure, like the one he had previously desired to write; there was a necessity of writing to those he wrote, for them to *contend for the*

faith.

1. Who is to contend?

15. "Beloved" = esteemed; dear; does not mean the beloved of Jude, those whom he loves, though it is true of him; means literally "divinely loved ones," those who are loved of God; an expression of strong affection used by writers when addressing the brethren; refers to all who are (verse 1) *sanctified, preserved, and called*; thus it means all preachers, deacons, Sunday school teachers, pew sitters; all who have been truly saved are exhorted to *contend for the faith*.

2. Why contend for the Faith? V. 4-16

1) The Apostates' Subtle Perversions. V. 4

V. 4

1. "Certain" = someone; real beings not just made up.
2. "Crept in unawares" = one word in the Greek; means to enter secretly; to settle in alongside; to slip in the side door; word is used for one who entered a place without being noticed; corresponds to Jesus' parable in Mat. 13:24-28a; described by Paul in II Cor. 11:13-15 ("transformed" = refers to the act of an individual changing his outward expression by assuming an expression put on from the outside, an expression that does not come from nor is it representative of what he is in his inner character = tares = apostates).
3. "Before ordained" = to write previously; to write beforehand; this is not saying these men were predestined to be apostate teachers, but that holy men of old were moved to write or prophecy that this very thing would happen; Paul wrote about it in I Tim. 4:1-2 and Peter wrote about it in II Peter 2:1.
4. "Of old" = long ago; even before Paul and Peter; in OT time, probably referring to Enoch. (verse 14-15)
5. "Condemnation" = judgment due to their wicked way.
6. "Ungodly" = destitute of reverential awe toward God; one who actively practices the opposite of what the fear of God demands.
7. "Turning" = pervert; exchange; to transpose two things, one of which is put in place of the other--puts lasciviousness in the place of grace.
8. "Lasciviousness" = unbridled lust; shamelessness; acknowledges no restraints; refuse to acknowledge the authority of God's Word, instead sits in judgment upon it.
9. "Grace" = unmerited favor; refers to the merciful kindness by which God, exerting His holy influence (through the sanctifying work of the Holy Spirit) upon souls, turns them to Christ, keeps, strengthens, increases them in Christian faith, knowledge, affection, and kindles them to exercise of Christian virtues (moral excellence and goodness).
10. This phrase simply means perverting the doctrine of the grace of God and making the doctrine of the grace of God a license to sin. Titus 2:11-12 states otherwise. Grace is not works but grace will cause one to work. (Eph. 2:8-9,10; Gal. 5:1,13)
11. "Denying" = contradict; means that the doctrine which the apostates held were in fact a denial of the only true God, and of the Redeemer of men.
12. First "Lord" = master; absolute ruler; described as "only" = meaning there is only one absolute ruler yet identified as "God" and "our Lord Jesus Christ" = referring to two parts of the trinity.
13. "God" = God the Father, the first person of the trinity.
14. Second "Lord" = the owner; one who has control of the person; master.
15. "Jesus" = the earthly name of God incarnate (God robed with flesh); the Saviour of

mankind.

16. "Christ" = the Anointed One; the Messiah of the O.T.

17. Denying the Lord Jesus is the mark of our day. Some write books that deny Him. Others preach against the truth of God while others deny Him by the life they live--they will not do what He says which is probably the worst denial of all. (Luke 6:46) This is described by Paul in II Tim. 3:5, Titus 1:16, and also by James in James 1:22.

2) The Apostates' certain doom. V. 5-7

V. 5

1. "Will" = to be minded; to have a purpose; to will deliberately.
2. "Put in remembrance" = one word in the Greek; to cause one to remember; to recall to mind.
3. "Once" = at one time.
4. "Knew" = to have absolute positive knowledge of the facts; not that they had forgotten but it may not have been fresh on the mind.
5. We could say, "call to attention what you already know." Repetition impresses upon one the truth of God's Word.
6. "This" = refers to three historical examples of apostasy and their doom.

a. The children of Israel.

7. "Lord" = Jehovah; master; owner.
8. "Having saved" = to rescue from danger; refers to the nation of Israel being delivered from bondage.
9. "The people" = the children of Israel.
10. "Land of Egypt" = the country of Egypt in northeast Africa, where the children of Israel were in bondage.
11. "Destroyed" = to kill; refers to all 20 years old and up dying in the wilderness because they did not believe God at Kadesh-Barnea and would not enter the promise land. (Num. 13:26-14:2, 28-29)
12. "Believed" = place confidence in; to be persuaded of; negated by "not."

b. The angels.

V. 6

1. "Angels" = created beings of God; refers to one-third of the angels that followed Lucifer in his rebellion against God. (Ezk. 28:13-15; Isa. 14:12-14)
2. "Kept" = to guard; to attend to carefully; take care of; negated by "not"; the angels did not fulfill their obligation of carefully guarding and maintaining their original position in which they were created.
3. "First estate" = first place of power.
4. "Left" = to leave behind.
5. "Habitation" = a dwelling place; heaven.
6. "Their own" = one's own private personal, unique possession; indicates that heaven is the peculiar, private abode of the angels; but they abandoned heaven to follow their leader, Lucifer.
7. "He" = God; the Lord.
8. "Hath reserved" = to attend carefully; to guard; to keep; the tense is perfect which indicates that they have been placed under a complete and careful guard, with the result that they are in a state of being under this complete and careful guard continually.
9. "Everlasting" = eternal.
10. "Chains" = a band or bond; refers to being in custody, detained in a certain place--

everlasting "darkness" = the darkness of the nether world--tartarus. (II Peter 2:4)

11. "Unto" = preposition meaning to come to a point, place, and a time with a purpose.

12. "Judgment" = sentence of condemnation.

13. "The great day" = refers to the day of the Lord at which time all the unsaved as well as the fallen angels will be cast in the lake of fire (hell) prepared for the devil and his angels. (Mat. 25:41)

14. We know the devil and his demons are loose today but they can only do what the Lord allows because they are under careful guard. (Job 1:8-10) The Lord is the only one who can say, "It is finished" when it is not yet complete. But when He says such, it is as good as done.

c. Sodom and Gomorrha.

V. 7

1. "Even as" = suggest that the judgment of these cities parallel the judgment of the angels of verse 6.

2. "Sodom" = name means burning; a city in the eastern part of Judah that was destroyed when the Lord rained fire and brimstone on it; it is believed to be now covered by the Dead Sea.

3. "Gomorrha" = Gomorrah in OT; name means submersion; same location as Sodom.

4. "The cities about them" = refers to Admah and Zeboim which are named in Deut 29:23 and there may have been some others not named; Zoar was not destroyed. (Gen. 19:20-22)

5. "In like manner" = "in the manner like to these" = refers to the cities not named of being guilty of the same sins as Sodom and Gomorrha.

6. "Giving themselves over to fornication" = one word in the Greek; signifies a giving of one's self utterly over to sexual immorality named specifically as "going after strange flesh" = refers to flesh that is different from what God ordained; horrible sexual immorality, not simply with women not their wives or in other nations, but even unnatural uses--homosexuality; one is not born with this desire; it is against nature (Rom. 1:26-27; Gen. 13:13; 18:20-21); called an abomination in Ezk. 16:45-50 along with a list of her other sins--hating her husband and children, pride, fulness of bread, abundance of idleness, and did not strengthened the hand of the poor and needy; sounds like America!

7. As a result of their horrible sin, God destroyed these cities with fire and brimstone; therefore, these cities are "set forth for an example." Also the sin of homosexuality is called Sodomy, so named after the city of Sodom.

8. "Set forth" = to lie exposed; to place before the eyes.

9. "Example" = to display or exhibit; refers to these cities as being held up to view as a warning; refers to the individuals in the cities and not the city itself.

10. "Suffering" = to hold under; to put under.

11. "Vengeance" = judgment or punishment of "eternal fire" = refers to the lake of fire (hell); indicates that they are suffering to this day the punishment which came upon them in Lot's time.

12. Jude did not mention Lot but Peter did in II Peter 2:6-8. If it were not for these verses, we would think Lot was lost. Lot was a saved man but was not saved until he was already in Sodom for several years; therefore, you cannot use Lot for an example of a backslidden Christian. A saved person cannot go years in sin without God dealing severely with him. (If you want more information on this subject order the article from The Persuader entitled "When and Where was Lot Saved?"

3) Description of the Apostates' character and conduct. V. 8-11

V. 8

1. "Likewise" = from two Greek words; means "in the same manner, but yet."
2. "Also" = refers to the apostates, that though they have these fearful examples before them, yet, they also persist in their sin.
3. "*Filthy* dreamers" = termed used in the sense of being deceived with sensual images and carried away to an irreverent course of conduct; "*filthy*" is not in the original but placed there by the translators which helps us to have a true description of these apostates.
4. "Defile" = to pollute; contaminate; soil; used in a physical and moral sense, with the word "flesh" being literal flesh, thus suggesting the sin of being morally unrestrained; this is one characteristic of every lost sinner. (Eph. 2:3)
5. "Despise" = to do away with; to set aside; disregard.
6. "Dominion" = mastery; authority; Lordship; used in NT of one who possesses dominion; translated "government" in II Peter 2:10; this is not just speaking of government but included in this word is doing away with the Lordship of Christ as verse 4b brings out; apostates do not want a Lord over them; they want to run things their own way, do their own thing, and disregard all dominion in the *state*, the *church*, and the *family*; they despise all authority; this means those who deny the Lordship of Jesus at salvation are apostates, even if called Baptist.
7. "Speak evil" = one word in the Greek; means to speak reproachfully of; rail at; revile.
8. "Dignities" = word means splendor; brightness; a most glorious condition; a most exalted state; used of the majesty or glory of angels; can be applied to government officials but in context refers to created beings.
9. Verse 9 gives an example of how these dignities should be dealt with.

V. 9

1. "Michael" = name means "who is like God."
2. "Archangel" = ruler of angels; there seems to be three with each ruling one third of the angels; their names--Michael, Gabriel, and Lucifer; Lucifer fell along with one third of the angels he ruled. (Rev. 12:3-4)
3. "Contending" = to oppose; strive with; the tense reveals an action that went on for some time.
4. "Devil" = word means prone to slander; also translated "false accuser and slanderer"; one of Satan's names which describes him as one who falsely accuses and maliciously slanders.
5. "Disputed" = to converse; discourse with one; argue; discuss.
6. "About" = concerning.
7. "Body of Moses" = refers to Moses' body after his death in Mount Nebo in the land of Moab; Deut. 34:5-6 is the only other place Moses' body is mentioned and what Jude speaks of is not recorded anywhere else in the Bible; it may have been known by the Jews as they passed the story from generation to generation by word of mouth; and yet this information could have been given by the Holy Ghost to Jude. (II Peter 1:21)
8. "Durst" = to be bold and deal boldly; negated by "not".
9. "Bring against" = to bring upon; used of accusers.
10. "Railing" = slander; to speak injurious to another.
11. "Accusation" = judgment; this phrase means a judgment pronounced in reproachful

terms.

12. "The Lord" = Jehovah; master; owner.

13. "Rebuke" = admonish; this word means to rebuke another but without any effect upon the person rebuked, thus not being convicted of any wrong doing on their part nor brought to the place of conviction or compassion; different word for God's reproof of sinners--that rebuke is designed to bring conviction and confession.

14. How do you handle the devil and demons or fallen angels? Do what Michael did. If he was no match for the devil then what makes man think he can command demons and such like. Rest assured we are no match for the devil; therefore, we need the Lord's help.

15. One of the reasons that the devil was wanting Moses' body was so he could enshrine it and cause the children of Israel to worship his body so that would stay in the wilderness and not enter Canaan. But God had greater plans.

V. 10

1. "These" = the apostates.

2. "Speak evil" = one word in the Greek; means to speak reproachfully of; rail at; revile.

3. "Those things which they know not" = things the apostates have no mental comprehension and knowledge about.

4. First "know" = to have absolute positive knowledge of the facts.

5. Second "know" = different word; means to understand; to be acquainted with.

6. "Naturally" = physically; by the aid of the bodily senses.

7. "Brute" = irrational; destitute of reason; even beasts know some things by what we might call "instinct."

8. "Beast" = an animal; Jude compared these apostates to animals.

9. "Corrupt" = to destroy; the Greek construction means by these things they are being brought to ruin; they were heading for ruin as a result of indulging in those desires.

10. This is similar to what Paul said in Romans 1:18-32, which we call the *Roman Road to Ruin*:

A. *Indifferent* to light of conscience and creation (verse 19-20) will lead to:

B. *Ingratitude* = being unthankful (verse 21a) which leads to:

C. *Ignorance* = (verses 21b-22) which leads to:

D. *Idolatry* = (verse 23) which leads to:

E. *Immorality* = (verses 24-32) as God pulls back the restraints and turns apostates over to:

a. Uncleanliness. (verses 24-25)

b. Vile affection. (verses 26-27)

c. Reprobate mind. (verse 28)

V. 11

1. "Woe" = denunciation; speaks of judgment on all apostates; Jude then compares them to three OT characters (apostates) who were known for their lack of reverence toward God even though they knew the truth of God at one time and fell away from it.

2. Who was Cain? = the son of Adam; he farmed for a living.

3. Who was Balaam? = a false prophet; a preacher.

4. Who was Core? = Korah of the OT; a prince in Israel; a cousin to Moses. (Exo. 6:18,21)

5. Here we see a farmer, a preacher, and a prince. By using these three examples, Jude indicates that apostasy does not hit just one group of people, it goes across the whole of

society from a *farmer* to a *preacher* to a *prince*.

a. Gone in the way of Cain.

6. "Gone" = to take one's way; set out; to go on a journey; to become one's follower.
7. "Way" = a course of conduct; manner of thinking, feeling, and deciding; the way of Cain is "I'll do it my way" = the way of man-made religion = the rejection of the revelation of God and the blood sacrifice; God required the blood. (Gen. 4:1-7; I John 3:11-12, Heb. 11:4, Lev. 17:11, Heb. 9:22)
8. Instead of taking the knife and killing a lamb, Cain slew his brother in anger. He was a type of a religious, natural man who believes in God and religion but says "I'll come my way. I don't care what God says." = an apostate, lost and headed for judgment.

b. Ran greedily after the error of Balaam for reward.

9. The story of Balaam is found in Numbers Chapters 22-26.
10. "Error" = a wandering; a straying about, whereby one is led astray from the right way.
11. "Reward" = dues paid for work; wages; it may have been more than money in Balaam's case--honor, popularity, or applause.
12. His error involved leading others into sin in order to get personal gain. Balaam knew the truth but deliberately led Israel into sin that he might get personal gain. (Deut. 23:3-4)
13. In his self righteous state he wanted to die the death of the righteous (Num. 23:10) but instead he died with a sword because he caused others to trespass against the Lord (Num. 31:8,15-16); an apostate, lost and headed for judgment.
14. These apostates, Jude refers to, "ran greedily" = word means to pour out; is used here of those who give themselves up to a thing and rush headlong into it.
15. Balaam wanted the things of the world, which he got but he lost his own soul. The same thing will happen to these apostates who "crept in unawares." (verse 4)
16. Peter refers to the "*way of Balaam*" (II Peter 2:15) which is called by Jude "*error of Balaam*" which later was called the "*doctrine of Balaam*" by the Lord Jesus as He writes to the church of Pergamos in Rev. 2:14. What is a *way* becomes *error* finally becomes *doctrine*.

c. Perished in the gainsaying of Core.

17. "Core" = Korah of Numbers Chapter 16. (Num. 16:3,5, 28-33)
18. "Gainsaying" = opposition; rebellion; contradiction; speaking against the Word.
19. "Perished" = to destroy; to kill; implies they not only died but went to hell as well, and so will these apostates Jude is speaking of, if they continue in the way of *Cain*, *Balaam*, and *Core*.

4) Further description of Apostates V. 12-13

V. 12

1. In verses 12-13, five metaphors of nature are given to further describe these apostates. A metaphor is a figure of speech in which one thing is likened to another.

a. Spots in your feast of charity = ever present danger.

2. "Feast of charity" = refers to the love feast in the early Christian church; a fellowship meal eaten by the Christians when they came together for worship; it was eaten in a

person's house because that is where the church of the first century met because they had no church building in which to meet.

3. "Spots" = word of a rock in the sea; ledge or reef; reefs are hidden and always pose danger for ships; refers to men (apostates) who by their conduct damage others morally and wreck them.

4. "Feeding" = to tend a flock of sheep and supply their need; instead of feeding others, these apostates were feeding themselves, furthering their own schemes and lusts instead of tending the flock of God.

5. "Without fear" = no respect and reverence for the Lord and His church; they were unashamed like Jer. 3:3; they had no sense of guilt about participating in the love feasts of the saints.

6. These men who "crept in unawares" (verse 4) were elements of danger in the early church. (II Tim. 3:5)

b. Clouds without water = false promise.

7. I can remember as a boy a time when there was a drought. The corn was twisting badly, in need of water. A large black cloud formed in the west, the area we got our rain from. The cloud gave a promise of rain, seemingly charged with refreshing showers. Then the wind got in the cloud and broke it up and carried it away without one drop of rain. The cloud gave a false promise. It looked as if it promised water and did not give one drop.

8. The apostates look as if they carry a message of help and hope when in reality they give a false hope, a false promise because they have no stability but go which ever way the wind blows, usually to further their own cause. (Pro. 25:14)

c. Trees without fruit = barren profession.

9. "Whose fruit withereth" = barren; not yielding what it ought to yield.

10. "Twice dead" = not only showing forth no fruit as a dormant tree in the winter but the root is dead also; reminds us of the stony ground hearer. (Mat. 13:20-21)

11. "Plucked up by the roots" = one word in the Greek; to root up; reveals the final outcome of such a tree and applies to the eternal destruction (lake of fire) of all who hold on to their false profession that they are saved and yet are not. (Mat. 15:13; John 15:1,6; Mat. 7: 21-23)

d. Raging waves of the sea = wasted efforts.

V. 13

1. "Raging" = wild; savage; fierce; untamed; describing the waves of the sea.

2. "Foaming out" = to foam up or cast out as foam; refers to the turbulent waves of a polluted sea, casting up seaweed and rubbish on the beach; the tense is continuous.

3. "Shame" = disgrace; dishonor.

4. These apostates are driven by their restless passions. They unblushingly, unashamedly exhibit in word and deed their base and abandoned spirit. They spew out openly the things most people would hide with shame. (Isa. 57:20-21)

5. What a picture of a *mouth professor* and not a *heart possessor*--never any peace. They have an outward show of tranquility and smiles on their faces at times, but their heart is yearning and ill at ease--never any real peace, joy, happiness, nor satisfaction but always disturbed, tossed to and fro as the raging waves of the sea = wasted efforts.

e. Wandering stars = aimless coarse.

6. "Wandering stars" = refers to comets or what we call shooting stars.
7. "Reserved the blackness of darkness for ever" = engulfed in darkness.
8. A shooting star draws your attention to it for a moment above all the other stars because it is brighter. Then it is gone and only blackness of darkness is seen.
9. The same is true with many "professors" (stony ground hearers)--apostates--they glow for a while and if not careful some people will set their sights on them. But then that person fizzles out and you can not get him back in church, and those who set their sights on him get shipwrecked.
10. The word "wandering" means that which leads astray or causes one to wander from the path.
11. In the olden days the sextant on a ship, when desiring to know their location in the ocean, always sighted on the stars that were always in their place. They may not have been the brightest but they were consistently in their place and could always be depended on to be there.
12. In like manner one needs to place their sights on those who are always in their place even though they may not be the most outgoing "professor," but they can be depended on when times are good and even when times are bad. Not so with the apostates. If you sight on them you will have an aimless course and join them in their destruction in the lake of fire since there is reserved for them the "blackness of darkness for ever."

5) Enoch prophesied of these apostates. V. 14-16

V. 14

1. Jude has described these apostates by using OT examples (verses 5-7) and by metaphors from nature. Now he quotes an ancient prophet to show their doom was sure.
2. "Enoch" = name means "dedicated"; father of Methuselah--the man who lived longer than any other being--969 years (Gen. 5:27); man who "walked with God" and did not die but was translated (Gen. 5:22-24; Heb. 11:5)
3. "Seventh from Adam" = the seventh in direct line of descent from Adam--the first man on earth; seventh in line in the genealogy of Adam found in Genesis 5.
4. "Prophesied" = to foretell future events by divine inspiration; to declare a thing which can only be known by divine revelation.
5. "These" = apostates of the last days of which Jude is describing.
6. The prophecy of Enoch is only found here (verse 14b-15) in the Bible. Tradition says that this prophecy was recorded in the "Book of Enoch" which may have some historical value but not an inspired book preserved in the Bible.
7. "Saying" = to speak out; mention; Enoch spoke this prophecy while he walked upon the earth before the flood; we know because Jude is an inspired book. (II Peter 1:21; II Tim. 3:16)
8. "Behold" = see; lo; word that demands the hearer to attend or take notice to what is said.
9. "Lord" = Jehovah; Jesus.
10. "Cometh" = to come from one place to another, from heaven to earth; the tense describes an event still future in Jude's day and still future today; this is not referring to what we call the "rapture" when the Lord comes back *for* His saints but it refers to the second part of the second coming when the Lord comes bodily *with* His saints and sets His foot upon this earth (Rev. 19:11-16; Zech. 14:1-5)
11. "Ten thousands" = myriads; plural word; means innumerable constituting an extremely large, indefinite number.

12. "Saints" = those set apart by the sanctifying work of the Holy Spirit (I Peter 1:2); refers to the saved which had been raptured up a few years and months before (the exact time we do not know); they too were an innumerable number. (Rev. 7:9-10)

V. 15

1. Four things concerning this coming:

- A. The Lord's return is certain.
- B. All saints will accompany Him.
- C. He will execute judgment upon all left on earth.
- D. He will convince all of the ungodly of their ungodly deeds.

2. "Execute judgment" = to do justice; refers to the Lord administering just due upon all who gathered to try to overthrow the throne of God; this is what some call the "Battle of Armageddon", but it even involves more such as the judgment upon the Antichrist (beast) and the false prophet as they will be cast into the lake of fire. (Rev. 16:13-16; 19:15; 14:20; 19:19-20)

3. "All" = all left behind at the rapture; all not saved and still alive upon the earth.

4. "Convince" = to convict fully; to prove to be in the wrong; this is not the same word as "reprove" in John 16:8 where it means to lay blame on with purpose of correcting; here blame will be laid on them not so they can correct it because they have crossed the line, sinned away the day of grace, rejected light before the "rapture" and now the rapture has already occurred and these were left behind and there is no hope for them.

5. "Ungodly" = lacking in reverence toward God and living in defiance of His will.

6. "Deeds" = wicked works.

7. "Ungodly committed" = one word in the Greek; means the manner in which they did their ungodly deeds was also ungodly.

8. "Hard *speeches*" = harsh; rough; stern; refers to speaking roughly against our Lord.

9. "Sinners" = devoted to sin; especially wicked; specifically of men stained with certain definite vices or crimes.

V. 16

1. In this verse Jude expands on the sins of speech that are mentioned at the end of Enoch's prophecy.

2. "Murmurers" = one who discontentedly complains (against God) finding fault with God's plans, purposes, and doings; refers to a low rumbling of discontent and describes smoldering discontent that has not come out into the open; the children of Israel were an example while in the wilderness. (Num. 14:27, I Cor. 10:10)

3. "Complainers" = discontented; complaining of one's lot in life; expresses carrying your murmuring to your neighbor and then both begin to complain against God concerning their lot in life; nothing right and everything is all wrong; the opposite is to be content like Paul spoke of in Phil. 4:11.

4. "Walking" = to order one's life; speaks of a planned course of conduct; the tense is continuous thus speaking of an habitual lifestyle.

5. "Lust" = unbridled desire for what is forbidden; having a desire for their own will and way; characteristic of all lost (Eph. 2:3); refers to giving unlimited indulgence to their appetites and passions.

6. "Speaketh" = to use words in order to declare one's mind and disclose one's thoughts.

7. "Great swelling *words*" = one word in the Greek; extravagant; over-swollen.

8. "Having men's persons in admiration" = showing great respect to certain people,

particularly the rich and influential.

9. "Because of" = for the sake of.

10. "Advantage" = profit; usefulness; the idea is that they paid special attention to some people in order to promote their selfish ends and derive some benefit to themselves.

3. How can we contend for the faith? V. 17-23

V. 17

1. "But" = contrast; Jude turns from describing the apostates to instructing the saints.

2. This section could be called "Guidelines for survival during the days of apostasy." If one is to survive and contend for the faith, one must meet these guidelines.

1) Being saved and settled.

3. "Beloved" = esteemed; dear; does not mean the beloved of Jude or whom he loves, though it is true of him; means literally "divinely loved ones," those who are loved of God; refers to all who are (verse 1) sanctified, preserved, and called; thus, it means those who have been truly saved.

4. This needs to be settled in one's life if they are to survive in these days of apostasy. (II Cor.13:5; I John 5:13; II Peter 1:10)

2) Remember the words of the Apostles.

5. "Remember" = to be recalled or return to one's mind.

6. "Words" = that which has been spoken; every utterance; Jude gives a summary of the words in verse 18 to which he was specifically referring.

7. "Spoken before" = one word in the Greek; to say before the event occurs; refers to prophecies.

8. "Apostles" = one sent with orders; refers specifically to the twelve who met the qualification of Acts 1:22 which was that of being a witness of the Lord's resurrection; the wording by which Jude refers to the apostles, he does not include himself as one.

9. "Our" = reveals a personal possession.

10. "Lord" = master; the owner; refers to one who has control of the person; Jude yielded control to the Lord Jesus Christ; the Greek as a definite article "the" meaning there is no other Lord besides Jesus Christ; Caesar wanted to be called lord but many Christians refused and were martyred as a result.

11. "Jesus" = the earthly name of God incarnate (God robed with flesh); the Saviour of mankind.

12. "Christ" = the Anointed One; the Messiah of the OT.

V. 18

1. "They" = apostles; Peter especially (II Peter 3:3-4) and probably Paul as well.

a. Expect Apostates.

2. "Told" = to speak; to teach; to point out with words; the tense indicates continuous action past time; in other words the apostles repeated their prophecy over and over again.

3. "Should be" = shall be; will be; the wording does not give a "might be" case but a definite "shall be"; therefore, you can expect apostates.

b. Detect Apostates

4. Jude has fully described the apostates in this short epistle thus far and now he calls them "mockers" = scoffers; refers to those who ridicule God's Word and laugh at those who refuse to follow their lustful life-style.
5. "Last time" = refers to the later time period of the dispensation known as the "day of grace" or "last days."
6. "Should walk" = walking; to pursue the journey on which one has entered; to order one's life; the tense is continuous, thus speaking of an habitual lifestyle.
7. "Ungodly" = lacking in reverence toward God and living in defiance of His will.
8. "Lusts" = unbridled desire for what is forbidden; having a desire for their own will and way; refers to giving unlimited indulgence to their appetites and passions.
9. "Their own" = indicates a possession.
10. Despite their claims of freedom, these apostates walk around enslaved by their desires for ungodly things.

V. 19

1. "These" = "they" = apostates.
2. "Separate" = to disjoin; make separation; refers to causing divisions in the church; refers to separating themselves from the truth.
3. "Sensual" = under the influence of gross passions and appetites; governed by the sensuous nature with its subjection to the appetites and passions of the flesh; refers to the soulish and natural man of I Cor. 2:14 and described as "having not the spirit" = means unregenerate; not saved; lost. (Rom. 8:9)
4. These apostates considered themselves spiritual and spoke of other Christians as being at a lower level of life than themselves but Jude turned the table and declared that they were the ones on the lower level.

c. Reject Apostates.

5. Even though Jude does not mention to reject these apostates here, it is implied in this letter. Paul the apostle stated plainly more than once to reject these apostates. (II Tim. 3:5; Eph. 5:11; Rom. 16:17; II Thess. 3:6)
6. If you want to survive in these days of apostasy, then you must remember the words of the apostles warning to:
 - A. Expect apostates.
 - B. Detect apostates.
 - C. Reject apostates.

3) Laboring in the Scripture = Edification.

V. 20

1. "But" = contrast; but as for you in contradistinction to these false teachers; Jude is quick to point out that the "beloved" are different from the group of apostates.
2. "Beloved" = divinely loved ones.
3. "Building up" = edify; spiritual advancement; to build upon; the Greek construction reveals a command to finish the structure of which the foundation has already been laid; the tense is continuous which reveals this is to be a lifelong habitual lifestyle.
4. "Faith" = has a definite article "the" thus refers to "the faith" = the whole body of revealed truth of God given once to the saints. (verse 3)
5. "Your" = indicates it is personal, thus belonging to you when given.
6. "Most holy" = one word in the Greek; means consecrated; sacred; set apart; sanctified; called "most holy" because it comes to us from God and reveals God to us,

and because it is by its (the faith is the Word which is the record which points men to the Living Word; I John 5:10-12) means that man is made righteous, and enables one to overcome the world. (I John 5:4-5)

7. "Yourselves" = indicates each individual has to put forth his own proper exertion to do this even though all things come from God. (John 3:27)

8. "On" = signifies a foundation is laid in all saints. (I Cor. 3:10-12)

9. II Peter 1:5-7 says to add (by aid of Holy Spirit) seven ingredients to the foundation of faith laid in every soul that has been saved.

10. To do this requires laboring in the Scripture. (Acts 20:32; II Tim. 2:15; Eccl. 12:12)
The result of doing so is found in II Peter 1:8-10.

11. Labor in the Scriptures that we may stand for the truth and contend for the faith. If we do not, we will be shaken by the ungodly crowd because we will not have an understanding of the Word.

4) Leaning on the Spirit = Supplication.

11. "Praying" = to pray to God; speaks of prayer directed to God with a definite aim.

12. "Holy Ghost" = Holy Spirit.

13. "In" = "by" = by means of the Holy Ghost, in dependence upon Him, motivated and empowered by Him. (Rom. 8:26-27)

14. For one to practice this, it requires being filled with the Holy Ghost (Eph. 5:18) which means basically the same as "abide" in John 15:4 which means:

A. To have no known sin unjudged and unconfessed.

B. To have no interest into which the Lord is not brought.

C. To have no life which He cannot share.

D. To take all burdens to Him.

E. To draw all wisdom, life, and strength from Him.

15. This is not referring to speaking in an unknown tongue as some associate with this phrase.

16. Right praying is leaning on the Spirit to guide us in our praying.

17. It has been said that the Word of God is the source of power and prayer is the channel for power. Since that is the case, we need to labor in the Scriptures while leaning on the Spirit and then we will be enabled to survive in these days of apostasy while contending for the faith.

5) Living in the Saviour's love = Preservation.

V. 21

1. "Keep" = to guard; to attend carefully; military term which means to garrison, fortify, or guard.

2. "Yourselves" = saints; indicates the saint has a responsibility which we know can only be fulfilled with the Lord's help.

3. "In" = means in the sphere or location.

4. "Love of God" = refers to sphere or place where God can shower His love upon us.

5. The Greek construction reveals a command to remain in the place and/or condition where God can shower His blessings upon us. The Greek also reveals that there is a point when one gets in the love of God (when saved) and he is commanded to remain there. This does not mean that one could be lost after he is saved, but one can lose the blessings of God if he does not stay in that sphere of love.

6. Where is that sphere of love?

A. In the Lord's will.

B. In His church which is a local visible body of baptized believers who meet together to glorify God. (Mat. 16:18-19; Heb. 10:25)

7. I'm reminded of Naomi in the book of Ruth who did not keep herself in the sphere of God's love (Bethlehem = name means house of bread). She went to Moab and lost her husband and two sons and while she was in Moab, God visited Bethlehem with bread. She missed out on that blessing because she left the sphere of God's love.

8. God is going to visit His house (local church) with bread in His time.

9. Stay with His church.

6) Looking for sympathy = Expectation.

10. "Looking" = to expect; wait for; to wait with patience and confidence with an expectation of obtaining fulfillment of His promises.

11. "Mercy" = kindness or good will toward the miserable and the afflicted, joined with a desire to relieve them; God's love in action; mercy keeps us from getting what we deserve; this is not talking about justifying mercy but really glorifying mercy, when the Lord comes back in the rapture and all saints will receive a glorified body.

12. "Unto" = word implies motion into or towards; indicates the point reached or entered, of place, time, and/or purpose.

13. "Eternal life" = salvation complete; glorification; deliverance from the presence of sin.

14. In context, this is referring to the second coming of our Lord Jesus Christ in the rapture. (I Thess. 4:16-17) Until that time comes, when He extends His mercy by taking the saints out of this sin cursed earth, we should have an expectant longing, looking for the blessed hope. (Titus 2:13)

15. This, too, will help us survive in these days of apostasy, while we contend for the faith.

7) Loving the Sinner = Evangelization.

V. 22

1. In verses 22-23, there are three kinds of sinners we are to love and evangelize, each with a different approach.

a. Those in doubt, we need to use the gentle approach.

2. "Compassion" = to have mercy on, which means to show kindness or good will toward the miserable and the afflicted, joined with a desire to help them.

3. "Making a difference" = to be at variance with one's self; hesitate; doubt; to determine; to discern.

4. This verse could have two applications and both be correct, because they do not violate Biblical principle.

A. The saints need to discern or determine where a sinner is concerning the work of godly sorrow all the while showing compassion, giving out the Word, and praying the Word will break light on them so they can see their need, come to the end of themselves, and allow the Lord to do for them what they need. This takes time and patience to stay with them, love them, and not put pressure on them to make a false profession, but allow the Holy Spirit to put pressure upon them because He knows exactly where to put pressure and how much to apply. This is, for the most part, unheard of in our day of cheap evangelism, easy-believism, and traditionalism when men will not allow fruit to be ripened by the Holy Ghost but instead pluck it green. No wonder people in the ministry have burn-out. They are trying to do the work of the Lord

when "Salvation is of the Lord."

B. The saints need to have compassion (gentle approach) on those in doubt. The word "making a difference" is translated "doubteth" in Rom. 14:23; "staggered" in Rom. 4:20, and "wavering" in James 1:6. Many need our compassion shown to them gently because they:

a. Doubt the very existence of God. The teaching of evolution causes that. For one to come to God, he must believe He exist. (Heb. 11:6)

b. Doubt the Word of God.

c. Doubt whether the profession they made was real or not. Some try to say that if one doubts their salvation, it is evidence that they are saved. If one doubts his salvation, it is pretty good evidence that person is not saved. These people need to be evangelized by saints showing compassion by loving those sinners and staying with them until the Holy Ghost finishes His work in them. Then they will have no doubt!

b. Those in danger, we need to use the direct approach.

V. 23

1. "Save" = to rescue from danger and destruction.

2. "Fear" = afraid; refers to one's deep concern for sinners on the brink of eternity due to age or illness.

3. "Pulling" = to snatch with the idea of force.

4. "Fire" = refers to the lake of fire; eternal separation from God.

5. This is not talking about pulling someone down the isle at invitation. This has happened to many on whom the Holy Ghost was not moving and as a result, they made a false profession.

6. This is not talking about using a scare tactic to get someone to make a profession. When that is practiced, usually only a false profession is made, because the Lord does not save you to keep you out of hell. He saves you for His glory. One may have a fear of hell, but godly sorrow will cause one to turn to the Lord Jesus and desire Him for who He is, not just what He can do for you.

7. This is referring to our not wasting any time on these sinners and taking the direct approach in telling them the awful price of sin, the terribleness of a Christless death, and the good news of the gospel which is that Jesus is the Righteousness of God required for one to enter Heaven. Then allow the Holy Ghost to take that message and snatch that individual from the fire. This message corresponds to John 16:8-11 which must be completed for a person to be saved. (If you would like an in depth study of this work of the Holy Ghost, order our series of tapes called "The Road of Light.")

c. Those defiled, we need to use the careful approach.

8. In a sense all are defiled, but I use this term to refer to men who are in open sin and wickedness.

9. "Hating" = detest.

10. "Garment" = tunic; an undergarment, usually worn next to the skin.

11. "Spotted" = defiled.

12. "Flesh" = body.

13. Jude is using an application, possibly of a leper whose leprosy contaminates his clothing, especially his undergarment. If a person so much as touched the clothing of a leper, he would become defiled and possibly become a leper.

14. The application is to a class of sinners practicing open sins. Their conduct is to be regarded as loathsome and contagious and those who attempt to evangelize them need

to take every precaution to preserve their own purity. We need to hate the sin but love the sinner and take the careful approach when dealing with them. Be careful how you deal with some, how you go, where you go, and with whom you go. (James 1:27; Gal. 6:1; Pro. 4:14-16) Many of this caliber stay awake thinking up ways to pull you to their level.

15. Just as a doctor tries to cure an infectious disease, he always runs the risk of being infected himself, even so, one who tries to evangelize the defiled runs the risk of being defiled. These are words of warning so that we may survive during these days of apostasy while we contend for the faith.

III. Conclusion. V. 24-25

V. 24

1. "Now" = brings the epistle to a close; Jude ends as he began, with words of assurance for true believers in Christ; he had talked about dark days, terrible men, and evil deeds, but now he wants all saints to realize that they are secure; many will apostatize but the saints will remain secure.

2. "Able" = to be capable; to have power by virtue of one's own abilities and resources; the tense reveals continuous action.

3. "Unto him" = refers to the Lord who is able to do three things:

A. "Keep you from falling."

a. "Keep" = to watch; to guard that one may remain safe; to fortify; to protect.

b. "From falling" = not stumbling; standing firm; refers to a state of sure-footedness; word is used of helping a horse to have a sure footing in order to prevent stumbling; the Lord enables the believer to keep a sure-footedness in the Christian faith and not to be tripped up by the ungodliness of false teachers; how can He do this:

a) Gave us Jesus as our foundation--rock not sand. (I Cor. 3:11; Mat. 7:24-27)

b) Gave us His Word. (Acts 20:32)

c) Sent the Holy Ghost as a teacher and guide (I John 2:27; John 14:26; 16:13) which enables the saints to walk in safety even on the most dangerous and most slippery path, even though there is darkness on every side, even with death lurking He keeps you from falling. (Psa. 23:4)

B. "To present *you* faultless before the presence of his glory."

a. "To present" = to cause or make to stand; to set; to place.

b. "faultless" = without blemish; blameless; without spot; used to designate the absence of anything which would cause a sacrifice unworthy to be offered.

c. "Before the presence" = one word in the Greek; before the face of; refers to being before God as judge.

d. "His glory" = majesty; splendor; brightness; refers to the Lord on his throne.

e. We cannot accomplish this in ourselves but He works all things together for our good and His glory as He conforms us to Him image. (Rom. 8:28-29; Eph. 5:26-27; I John 3:2)

C. "With exceeding joy" = one word in the Greek; exaltation; extreme joy; one word "joy" in English is not enough to describe this joy; this could refer to two things:

a. Our joy. (Rev. 19:1; Luke 10:20)

b. His joy. (Heb. 12:2)

V. 25

1. "Only" = alone; there is no other God. (Mark 12:32; Isa 45:5-6,22)
2. "Wise" = skilled; expert; refers to forming the best plans and using the best means for their execution.
3. "Our" = personal to those saved.
4. "Saviour" = deliverer; usually applied to Jesus but He is God who is our Saviour.
 - A. God the Father planned our salvation.
 - B. God the Son provided for our salvation.
 - C. God the Holy Ghost produced our salvation.
5. Salvation is of the Lord and He used wisdom in planning the means of man's redemption and also in that plan's execution; therefore, He is worthy to receive this four-fold doxology.
 - A. "Glory" = praise; honor; the manifestation of that which brings forth praise; the term is used for the visible display of God's attributes; represents the brightness, the manifest excellence of God.
 - B. "Majesty" = refers to the incomparable, overwhelming greatness of God; pictures the royal dignity of the king of the universe.
 - C. "Dominion" = force; strength; a work of power; describes the infinite control God exerts over the universe; suggest His omnipresence.
 - D. "Power" = authority; suggest the omnipotence of God or the all powerfulness of God; God is sovereign and rules over all things. (Col. 1:17)
6. "Now" = at this time; the present.
7. "Ever" = forever; an unbroken age; refers to eternity.
8. These words of praise and exaltation ascribe to the God who is able, not only now, but throughout all the ages to come, all because He is worthy. (Rev. 5:11-12) Since the angels do and will ascribe praise and exaltation to the God who is able, so should we, because He is worthy.
9. "Amen" = truly; so be it; it will come to pass just like God said.
10. Many will apostatize but the saved ones will be presented faultless before His presence because we have a God who is able. May the Lord help us to contend for the faith and survive during these days of apostasy while we ascribe glory, majesty, dominion, and power to Him both now and forever. Amen!!!

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